Come, My Love
Come, my love, to meet the bride.
Let us welcome the presence of the Sabbath.

1. "Keep" and "remember" in one utterance did the one God cause us to hear. Adonai is One, and The Name is One for fame, for glory, and for praise.

2. To meet the Sabbath, go, let us go for she is the source of the blessing. From the very beginning was she established, last in deed, in thought, first.

3. Regal shrine, royal city, rise up, go out from amidst the desolation. Too long have you dwelled in the valley of tears. God, with mercy, will have mercy upon you.

4. Shake off the dust, rise up, put on your garments of glory, My people. Through Jesse's scion, the Beditehemite, draw near to My soul, redeem it.

5. Wake up, wake up, for Your light has come, rise and shine. Get up, get up, utter a song. The glory of Adonai is revealed upon you.

L'chah Do-di is an acrostic poem, written by the 16th Century Kabbalist Rabbi Shlomo Ha-Levi Alkabetz of Safed (Tzfat). The first letter of each Hebrew verse spells out his name. The title is taken from Song of Songs, 7:12, “Come my beloved, let us go out into the field.”

As the sun would set over the hilltops of Safed, Rabbi Isaac Luria and his followers would go out into the countryside, and sing this song, which uses the metaphor of a bridegroom and his bride to describe the relationship of the Jewish people to the Sh'chirah (the Sabbath Queen).

Only the first two and last verses mention Shabbat explicitly; the fifth verse invites us to praise God and see God's light and glory. The other verses reflect hope for the Messianic age and recall various stages of the rebuilding of Jerusalem. Since these themes are often omitted in Reform liturgy, some communities sing only verses 1, 2, 5, and 9.

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1 The Sages explained the discrepancy in the two versions of the fourth commandment (Exodus 20:8, Deuteronomy 5:12) by saying that God uttered both words Sh-chor and Za-chor simultaneously.

2 A reference to the Messiah.
Welcoming Shabbat

6

Do not be ashamed, do not be embarrassed. Why are you so downcast, why are you moaning? The poor of My people will take shelter in you, and the city will be rebuilt on its ruins.

7

They will be for plunder, those that plunder you, and they will be removed, all those that devour you. Your God will rejoice over you as a bridegroom rejoices over his bride.

8

To the right and to the left you will burst out and Adonai will you revere. By the hand of the descendant of Perez we will rejoice and be happy.

9

Come in peace, crown of her mate with both joy and exultation among the faithful of the treasured people. Come, O bride, come, O bride.

It is customary to stand facing the door while reciting the last verse, to symbolically welcome the Shabbat bride.

It is customary to bow when saying the last line.

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May God's Presence comfort you among all the mourners of Zion and Jerusalem.

1 Perez also refers to the Messiah. Perez was the son of Judah, and an ancestor of David.

2 According to tradition, the Shchi'nah resides in the west. In most synagogues, which face east, the door is at the back, facing west.

3 Ha-Ma-kom literally translated means 'The Place', and is a term used to signify God's Presence.